



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Ttaba</i> ¹ .	طه ﴿١﴾
2. Not We descended on you ^g The Qur'an ^x to [you ^s] (have) misfortune ² .	مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾
3. Except a reminder ^{w3} for whomever <i>yakhsba</i> ([he] reverentially-fears).	إِلَّا تَذَكُّرَةً لِّمَن يَخْشَى ﴿٣﴾
4. A descending ⁴ from Who ^p [He] created the Earth ^w and the Heavens ^w the highs.	تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾
5. <i>Ar-Rahma'no</i> on The <i>Arshe</i> ⁵ (Throne of Kingship) <i>istawa</i> ⁶ ([He] set Himself).	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾
6. For Him what (are) in the Heavens ^w and what (are) in the Earth ^w and what (are) between [them] both and what (are) under the <i>thara</i> ⁷ (moistened-soil).	لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾
7. And <i>en</i> (if) [you ^s] louden by the say then verily He knows the secret and <i>akhfa</i> ⁸ (more hidden).	وَأَن تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾
8. Allah, no an <i>elaha</i> (a deity) except Him; for Him (are) the names the <i>busna</i> ^w (ultimate-around-most-beautiful) ^w .	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾
9. And has <i>ataka</i> (happed to you ^g) <i>Mosa's</i> (Moses') discourse.	وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾
10. <i>Edb</i> (when/since) [he] saw a fire ^w ; then said [he] to his family ^w : <i>emkotho</i> (let-you ^z stay/tarry); verily I sensed-/perceived a fire ^w ; <i>la'alla</i> (craving currently unavailable deed that/ perhaps) <i>aa'tee</i> ([I] bring to) you ^b of it ^w by a brand or [I] find on the fire ^w an aright-guidance ^x .	إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا أَلَىٰءِ اتَّيْكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾
11. Then <i>lamma</i> (when/whence) <i>ataba</i> ([he] came to it ^w) [he] (had been) called: O, <i>Mosa</i> (Moses).	فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ﴿١١﴾

¹ See the *Lexicon* attached to this Translation for commentary.

² Here again, in English there is no way to directly say “تَشْقَى” per se, as there is no verb for misfortune or its synonyms or words that carry its meaning! So we resort to indirect ways to convey the idea, hence: “receive misfortune” which is a noun prefixed by a verb rendering the action of this noun!

³ The word “التذكُّرَة” means that which reminds or by which one is reminded! See البصائر! And the word “التذكُّرَة” = reminder is a feminine gender, hence “w” is superscripted to it!

⁴ The word “تَنْزِيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See الناج!

⁵ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

⁶ The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “how” of His action!

⁷ The word “الثرى” is moistened soil! Hence, it is “الثرى” and not “التراب”=sand and dust!

⁸ In English I know of no superlatives for “hide” per se! So we transliterate and parenthetically explain!

12. Verily I, I am your^t Lord; so *ekhla'a*^d (easily-take off) your^t shoes; verily you^g (are) by the valley the holy Ttowa¹⁰.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ
بِالْوَادِ الْمُقَدَّسِ طَوًى ﴿١٢﴾

13. And I chose you^g; so *ista'me'a* (affirmably listen [you^s]) for what (*is being*) revealed¹¹.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

14. Verily I, I am Allah; no an *elaha* (a deity) except Me; so let worship Me [you^s]; and *a'qem*¹² (let-[you^s] up/-sustain the prescribed obligations of) the Prayer^w for My *theke* (remembrance).

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي
وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

15. Verily The Hour^w (*is*) *aa'teeyaton* (approaching)^{w13}; *akado* ([I] almost/nearly) manifest/conceal¹⁴ it^w to be requited every a self^w by what [*it*^w] endeavors¹⁵ (for).

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا
لَتَجْزِيَّ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

16. So let not assuredly repel you^g a'n (*off*) it^w who^p [*he*] believes not by it^w; and *ettaba'a* ([*he*] closely-followed) his *hawa* (tendentious liking), then die-out¹⁶ [you^s].

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا
وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

17. And what (*is*) *telka*^w (*she-that-afar-it/it*^w/that)^w by your^t *yameene* (right-hand), O, Mosa (Moses).

وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿١٧﴾

18. Said [*he*]: she is my staff^w; [I] lean on it^w; and *aboshsho*¹⁷ (I pull tree branches/so leaves fall) by it^w over my sheep; and for me in [*it*^w] other motives.

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيَّهَا
وَأَهْشُرُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا
مَنْزِلٌ آخَرٌ ﴿١٨﴾

19. Said [*He*]: throw it^w O, Mosa (Moses).

قَالَ أَلْقَهَا يَمُوسَىٰ ﴿١٩﴾

20. So [*he*] threw it^w; then *edha* (suddenly/whereas) [*she*] (*is*): a snake *tas'aa*¹⁸ (energetically running)^w.

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾

21. Said [*He*]: let-take it^w [you^s] and let-not fear [you^s]; [*We*] shall return it^w to its^w *serata* (state^w) the former^w.

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا
سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾

22. And let-draw [you^s] your^t hand^w to your^t wing¹⁹ (*armpit/upper arm/side*) [*it*^w] egresses white of other than an ill, *Aya'tan*^w (miracle/sign)^w another^w.

وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٢﴾

23. To [*We*] show you^g of Our *Aya'te*^w (miracles/signs/proofs) the *kubra*²⁰ (*she-biggest*).

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٢٣﴾

24. Let-go [you^s] to Pharaoh; verily he tyrannized.

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

25. Said [*he*]: my Lord, *esbrah*²¹ (let-[You^s]: delightedly open) for me my [chest].

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

⁹ The word “خلع” in “إخلع” = “نزع” however “نزع” means took-off quickly while “خلع” means took off easily, in other words: take your time and “easily take-off your shoes!” See الهادي!

¹⁰ That is “Towa” is the name of the holy valley.

¹¹ The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

¹² That is you^s up/sustain/maintain all the rituals necessary!

¹³ In Arabic “Hour” is a singular feminine, thus the pronoun referring to it is “ة,” so, it’s superscripted by^w!

¹⁴ The word “أخفى” in “أخفيها” carries paradoxical meanings: manifest or conceal! See التفاسير and الهادي

¹⁵ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم” See اللسان, and الصائر!

¹⁶ The word “تردى” means to die out, cease living completely!

¹⁷ The word “أهش” has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep! See التاج!

¹⁸ See footnote 15 above regarding اسعى!

¹⁹ The word “جناح” = “wing” has several meanings (armpit, upper arm, side) any one or all could be applicable!

²⁰ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي!

26. And let facilitate [Yours] my matter.	وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾
27. And let-untie [Yours] a tie of my tongue.	وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾
28. (So that) they ^z understand my say.	يَفْقَهُوا قَوْلِي ﴿٢٨﴾
29. And let-make [Yours] for me a minister of my folk ^w .	وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
30. Haroona (Aaron) my brother.	هَارُونَ أَخِي ﴿٣٠﴾
31. Let-harden ²² [Yours] by him my stamina.	أَشْدِّدْ بِيَّ أَزْرِي ﴿٣١﴾
32. And let-partner ²³ him [Yours] in my matter.	وَأُشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾
33. So-that nosabbeho ²⁴ ([we] say: subhana Allah) (to) You ^g muchly.	كَئِى نَسْبَحُكَ كَثِيرًا ﴿٣٣﴾
34. And [we] remember You ^g multitudinously.	وَنَذْكُرُكَ كَثِيرًا ﴿٣٤﴾
35. Verily You ^g , You ^g were, by us Basseeran (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).	إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [He]: qad (already and affirmatively) oteyta (had been accorded/given you ^g) your ^t quest, O, Mosa (Moses).	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٦﴾
37. And laqad (verily, already and affirmatively) surely manand ²⁵ (We hadgraced Ourboon ^w) on you ^g [once ^w another ^w] ²⁶ .	وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾
38. Edb (when/since) We [revealed] ²⁷ to your ^t mother what (could be) revealed/revealable ²⁸ .	إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾
39. That let-throw him [you ^v] in the Ark then let-throw [him] ²⁹ [you ^v] in the yamme (deep and extended body of salty or sweet water); then let-throw [him] the yammo (=yamme) by the bank, (there) takes [him] a foe ³⁰ for Me, and a foe for him; and I cast on you ^g a fondness ^w from Me; and to tossna'a ³¹ ([you ^s] be masterly/proficiently and perfectly reared up) on My Eye ³² .	أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَآقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۖ وَأَلْقَيْتُ عَلَيْكَ حُبَّةً مِّنِّي وَلَتُضُنَّ عَلَىٰ عَيْنِي ﴿٣٩﴾
40. Edb (when/while) your ^t sister walks then says [she]: shall [I] lead you ^b on (to) whom ^a [he] sponsors ³³ him;	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ

²¹ The expression “إنسرح صدره” is an Arabic *tongue* expression meaning his chest became: delightedly opened! So, in this great *Ayah*, the expression “رب إشرح لي صدري” translated as “my Lord: let [Yours] delightedly open my chest,” and Allah knows best, may Allah make me contented!

²² The word “أشدد” is “فعل أمر فاعله أنت” i.e. a command verb and its subjective noun is “You!” See إعراب القرآن لـ محمود صافي

²³ Ibid, only regarding “أشدد”

²⁴ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

²⁵ The word “من” in “يمن” means “إنعمة ينعمها” That a “boon He graces it!”

²⁶ The word “مرة” translated as “she-once,” because “مرة” is a feminine noun, and since “another” is an adjective qualifying “مرة” therefore it must likewise be feminized too! So, we have “she-once she-another!”

²⁷ See footnote 11 above regarding revealed!

²⁸ Ibid!

²⁹ The pronoun “هـ” in this “فأقذفيه” could refer to the Moses or to the ark, as the ark, in Arabic, is a masculine gender in the singular! Hence [him] in the translation as above!

³⁰ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

³¹ The word “تصنع” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal!

³² Note here that addressing Moses (peace be on him) Allah says: “On My eye!” While addressing Mohammad (SAWS) in Surat at-Toor, Allah says: “So, verily you^g (are) by Our eyes!” (52: 48). What a great honor for our Prophet Mohammad (SAWS)!

³³ The word “يكفله” means to sponsor: for his rearing and taking full responsibility for all his needs!

then We returned you^g to your^t mother, so-that there ye^w *taqarra*^{w34} (*cools*)^w and not saddens [*she*]; and you^g killed a self^w then *najjaynaka* (*repetitively delivered you^g We*) from the afflicter and We essayed you^g *fotonan* (*absolute-essay*); then waited you^g years^w in *Madyan's* folks^w; afterwards you^g came on a fate³⁵ O, *Mosa* (*Moses*).

كَى تَقَرَّ عَيْنَهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا
فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا
فَلَبَّثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ
عَلَى قَدَرٍ يَمْوَسَى ﴿٤١﴾

41. And I *isttana'atoka*³⁶ (*I chose and especially-perfectly reformed*) you^g for Myself.

وَأَصْطَفَيْتَكَ لِنَفْسِي ﴿٤٢﴾

42. Let-go [*you^s*], you^s and your^t brother by My *Aya'te*^w (*miracles/signs/proofs*) and let-not *ta'neya*³⁷ (*you both wither/attenuate/abate*) in My *thekre* (*remembrance*).

أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا
فِي ذِكْرِي ﴿٤٣﴾

43. Let-go you both to Pharaoh, verily he tyrannized.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٤﴾

44. Then let-say you-both for him a soft say; *la'alla* (*craving currently unavailable deed that/perhaps*) him reminisces or *yakhsha* (*[he] reverentially-fears*).

فَقُولَا لَهُ قَوْلًا لَّيْنَا لَعَلَّهُ يَتَذَكَّرُ أَوْ
يُنْحَشِي ﴿٤٥﴾

45. Said both: O, our Lord, verily we fear that [*he*] rails³⁸ on us or that [*he*] tyrannizes.

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا
أَوْ أَنْ يَبْطِغِيَ ﴿٤٦﴾

46. Said [*He*]: let-not fear you both; verily I am with you both, hearing [*I*] and seeing [*I*].

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ
وَأَرَىٰ ﴿٤٧﴾

47. So *eeteya* (*let-approach you both to*) him, then let-say you both: verily we (*are*) your^t Lord's both-messengers; so let-send [*you^s*] with us Israel's sons and let-not torment them [*you^s*]; *qad* (*already and affirmatively*) we came (*to*) you^g by an *Aya'ten*^w (*miracle/sign/proof*) from your^t Lord; and peace (*is*) on whom^p *ettaba'a* (*[he] closely-followed*) the aright-guidance^x.

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ
مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِibَهُمْ قَدْ
جَعَلْنَاكَ بِأَيْتِي مِّنْ رَبِّكَ وَالسَّلَامُ
عَلَىٰ مَنِ اتَّبَعَ أَهْدَىٰ ﴿٤٨﴾

48. Verily we *qad* (*already and affirmatively*) (*had been*) revealed³⁹ to us that the torment (*is*) on whom^p [*he*] denied and [*he*] diverted.

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ
مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٩﴾

49. Said [*he*]: then who^a (*is*) Lord (*of*) you both, O, *Mosa* (*Moses*).

قَالَ فَمَنْ رَبُّكُمَا يَمْوَسَىٰ ﴿٥٠﴾

50. Said [*he*]: our Lord (*is*) Who [*He*] gave every-thing^x its^x creation afterwards [*He*] aright-guided.

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ
خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥١﴾

51. Said [*he*]: then what (*about*) state (*of*) the generations⁴⁰, the firsts^w.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥٢﴾

52. Said [*he*]: its^w knowledge has (*it*) my Lord, in a book, neither my Lord strays nor forgets [*He*].

قَالَ عَلِمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا
يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٣﴾

³⁴ The word: “*garra*”=“*قَرَّ*”= *cooled*! And the “*cooling of the eye*” means: the eye’s tears have “*cooled*,” and *ceased to flow* and *became quiet and still*, rejoicing for what it saw! In other word: became happy!

³⁵ The word “*qadaren*”=“*قَدَر*” has *several* meanings: (1) a *status of a decreed task upon you*; (2) that which is *appointed* by Allah; (3) *exalting the Lord*; (4) as *possessing a marked capability to do a task*!

³⁶ The word “*isttana'atoka*”=“*اصْطَفَيْتَكَ*” means I *especially chose you* and *reformed you* for a *particular purpose*!

³⁷ The word “*teniya*” rooted in “*ونى*”= *literally* means: *weakened/distant*! But, Ibn Abbas (ترجمان القرآن) “*explainer of The Qur’an*” said: “*تنيا*”= “*both weaken!*” And Qatadah, another Companion, said: “*تنيا*”= “*both abate!*”

³⁸ That is in the intransitive sense of *excessively expressing objections or criticisms in bitter, harsh, or abusive language*!

³⁹ See footnote 11 above regarding *revealed*!

⁴⁰ The word “*قرون*” = “*generations*” is a “*broken plural*,” so its *qualifier* is to be *feminized*! Hence: first^w!

53. Who [He] made for you^b the Earth^w *mahdan*⁴¹ (*bed-/cradle/fixed-expanse*); and threaded [He] for you^b in it^w paths and [He] descended from the sky^w water^x then *akbraja* (*emerged/produced*) We by it^x *az'wajan*⁴² (*pairs/similars*) of sprouts *sha'ttan* (*variant*).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا
وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا
مِّنْ نَّبَاتٍ شَتَّى ﴿٥٣﴾

54. Let-eat you^z and let-pasture you^z yourⁿ *an'aama* (*cattle/camels/sheep and goats*); verily in *tha'leka* (*he-that-afar-it/hat*) surely (*are*) *Aya'ten*^w (*miracles/signs/proofs*) forthen *nuha*⁴³ (*inhibitive-intellects*) possessors.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّأُولِي النَّهْيِ ﴿٥٤﴾

55. From it^w We created you^b and in it^w [We] return you^b and from it^w *nokbrejo* ([We] *produce/emerge*) you^b a *taratan*^w (*once/phase/period*)^w another^w.

مِمَّا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

56. And *laqad* (*verily, already and affirmatively*) We showed him Our *Aya'te*^w (*miracles/signs/proofs*) all (*of*) it^w; then [*he*] denied and *aba*⁴⁴ ([*he*] *categorically refused*).

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ
وَأَبَىٰ ﴿٥٦﴾

57. Said [*he*]: have come you^g (*to*) us to exit us [*you*^s] from our land^w with your^t magic, O, *Mosa* (*Moses*).

قَالَ أَجِئْتُنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا
بِسِحْرِكَ يَمْوَسَىٰ ﴿٥٧﴾

58. So *la* (*surely*) *na'ateyann*⁴⁵ (*assuredly [we] come to*) you^g by a magic like it^x; so let-make [*you*^s] between us and [*between*] you^g an appointment, neither unfulfill it^x we nor you^s *sowa*⁴⁶ (*even/mutually agreed to*) place.

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا تَخْلَفُهُ نَحْنُ وَلَا
أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾

59. Said [*he*]: yourⁿ appointment (*is*) day (*of*) the adornment^w; and that (*to be*) thronged the mankind *dhoba* (*midmorning*).

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ تُحْشَرَ
النَّاسُ ضُحًى ﴿٥٩﴾

60. Then averted Pharaoh; then [*he*] gathered his cabal⁴⁷ afterwards *ata* ([*he*] *came in readiness*).

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ
اتَىٰ ﴿٦٠﴾

61. Said for them *Mosa* (*Moses*): *waylakum*⁴⁸ (*ruin to you/ for you valley in the Hell*); let-not *taftaro* (*you^z craftily fabricate a lie for fraudulent end*) on Allah a lie then [He] exfoliates you^c by a torment; and *qad* (*already and affirmatively*) disappointed [*he*] whoever [*he*] forged.

قَالَ لَهُم مُّوسَىٰ وَيَلَكُمْ لَا تَفْتَرُوا
عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ
وَقَدْ خَابَ مَن افْتَرَىٰ ﴿٦١﴾

⁴¹ The word “مَهْدًا” lends itself to three distinct meanings, and any or all could be applicable!

⁴² The word “زَوْج” in “زَوْجِينَ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ” which could also mean: (2) similars, i.e. the look-likes!, (3) hues! See اللسان!

⁴³ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which inhibits a person from doing the wrong things, under “normal” circumstances!

⁴⁴ The word *aba*=“أَبَى” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

⁴⁵ The “ل” in “لَنَأْتِيَنَّكَ” is juratory=“لِ الْقَسَمِ” and also for intensification. So “assuredly” is used!

⁴⁶ The expression: “even-place,” say The Qur’an commentators, means a level middle ground known to all between you and us, i.e. as visible to all from all sides and not giving or implying any advantage to either side!

⁴⁷ Quran commentators say very large groups of magicians and their supporters with various schemes!

⁴⁸ The word “waylonlakum” is an Arabic word that has three distinct meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with intense heat; (3) to you ruin!

62. Then mutually altercated they ^z their matter among them and concealed they ^z the <i>najwa</i> ⁴⁹ (<i>secret-counsel</i>).	فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ﴿٦٢﴾
63. Said they ^z : <i>en</i> ⁵⁰ (<i>not</i>) [this-both] surely/except (<i>are</i>) twain magicians, both want to [both-exit] you ^b from your ⁿ land ^w by their twain magic and both go (<i>away</i>) by your ⁿ way, the exemplary/ideal (<i>way</i>).	قَالُوا إِنْ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى ﴿٦٣﴾
64. So let- gather you ^z your ⁿ cabal/scheme afterwards <i>eeto</i> (<i>let-come you^z</i>) <i>saffan</i> ⁵¹ (<i>in serried rows</i>); and <i>qad</i> (<i>already and affirmatively</i>) prospered today who ^p <i>ista'ala</i> ⁵² (<i>[he] affirmably-overtopped, i.e. prevailed</i>).	فَاجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ﴿٦٤﴾
65. Said they ^z : O, <i>Mosa</i> (<i>Moses</i>), either [<i>you^s</i>] cast or that we be first of who ^p [<i>he</i>] casts.	قَالُوا يَمُوسَىٰ إِمَّا أَنْ تَتْلِيَ وَإِمَّا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾
66. Said [<i>he</i>]: rather let-cast you ^z ; then <i>edha</i> (<i>suddenly-/whereas</i>) their ropes and their canes (<i>were being</i>) envisioned to him from their magic that it ^w (<i>i.e. ropes and canes</i>) <i>tas'aa</i> (<i>skitter/running</i>).	قَالَ بَلْ أَلْقُوا فَإِذَا حِبَاهُمْ وَعَصِيَّهُمْ يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَتَىٰ تَسْعَىٰ ﴿٦٦﴾
67. So <i>anjasa</i> (<i>[he] anxiously-perceived</i>) in himself ^w <i>akehfatan</i> ⁵³ (<i>a circumstantial state-of-fear</i>) <i>Mosa</i> (<i>Moses</i>).	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿٦٧﴾
68. Said We: let-not fear [<i>you^s</i>]; verily you ^g , you ^s (<i>are</i>) the uppermost.	فَلَنَّا لَا تَخَفْ إِنَّا أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾
69. And let-throw [<i>you^s</i>] what (<i>is</i>) in your ^t <i>yameeney</i> (<i>right-hand</i>) [<i>it^w</i>] gulps what <i>ssana'ao</i> ⁵⁴ (<i>carefully-crafted they^z</i>); verily only what <i>ssana'ao</i> (<i>is</i>) a magician's cabal; and prospers not the magician whence [<i>he</i>] came.	وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾
70. Then (<i>had been</i>) thrown the magicians <i>sujjaddan</i> ⁵⁵ (<i>in a kowtowing manner</i>), they ^z said: we believed by <i>Haroon</i> 's (<i>Aaron's</i>) and <i>Mosa's</i> (<i>Moses's</i>) Lord.	فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾
71. Said [<i>he</i>]: you ^c believed for him before that [<i>I</i>] proclaim [for] you ^b ; verily he, surely (<i>is</i>) your ⁿ chief, who ^a taught you ^b the magic; so [<i>I</i>] surely assuredly ⁵⁶ cut-off your ⁿ hands ^w and your ⁿ feet of <i>kebelafen</i> ⁵⁷	قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ ﴿٧١﴾

⁴⁹ The word “نَجْوَى” has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion, (3) private soliloquy!

⁵⁰ According to مغني اللبيب this “إِنْ” is “تأفية” and the “ل” in “لساحران” is for “لَا”= “but” See سيبويه. Thus, “إِنْ هَٰذَانِ لَسَاحِرَانِ” means: not this twain but twain magicians!

⁵¹ The word “saffa”=“صفا” is an infinitive noun, hence that means come in rows!

⁵² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁵³ The word “akehfatan”=“خيفة” is a noun etymologically it is “خوفة” as if it is a once! Hence, it is a circumstantial “state-of-fear” for a given situation! See تاج العروس. So, this *Ayah* provides strong support for “خيفة” as stated! That is because Moses’ *kehfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

⁵⁴ The word “صنعوا” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! In this case, they carefully crafted their magic!

⁵⁵ The word “سجداً”=“sujjaddan” is an adverbial construct, see إعراب القرآن، لمحمود صافي, but since there is no English equivalent for such a construct I chose to say: “in a kowtowing manner” to express such a construct!

⁵⁶ The “ل” in “لأقطن” and “لأصلبن” and “لتعلمن” all are juratory “ل”=“القسم” amounting to=“التأكيد”, i.e. affirmation, expressed in all cases by “assuredly”!

⁵⁷ From “opposite sides” for example: the right hand and the left foot or the left hand and the right foot!

(*opposite-sides*) and surely assuredly [I] crucify you^b in the date-palm^w trunks and surely assuredly know you^z which of us (*is*) harder a torment and *abqa*⁵⁸ (*more: abiding/ lasting*).

فَلَا قُطِعَ أَيْدِيكُمْ وَأُزْجِلُكُمْ فِي خَلْفِ يَوْمٍ لَا صَلْبَيْنَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

72. Said they^z: never [we] prefer⁵⁹ you^g (*over ourselves*) on what came (*to*) us of the evidences^w and Who *fattarana* ([He] *innately-perfectly-originated us*); so let-judge [you^s] what you^s (*are*) judging; verily only judge[you^s] this^{w60} the life^w of this world^w.

قَالُوا لَنْ نُّؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنْ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

73. Verily we believed in our Lord, to forgive [He] for us our errors and what you^g coerced us on it^x of the magic^x; and Allah (*is*) *kbayron* (*choicer/ superior/ worthier*) and *abqa*⁶¹ (*more abiding [He]*).

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾

74. Verily it^x whoever *ya'atee* ([he] *appears before*) his Lord (*as*) a criminal then surely for him (*is*) Hell^w neither [he] dies in it^w nor [he] lives (*in it*^w).

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

75. And whoever *ya'atee* ([he] *appears before*) Him (*as*) a believer *qad* (*already and affirmatively*) worked [he] the righteous-works^w then those for them (*are*) the ranks^w the highs^w.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

76. *Adnen's* (*Eden's*)⁶² *Paradises*^w/*Gardens*^w run from under it^w the rivers; immortals they^z (*are*) in it^w; and *tha'leka* (*he-that-afar-it/ that*) (*is*) a requital (*for*) whom^p *taza-kka*⁶³ ([he] *iteratively purified/ exculpated and befitted/ suited himself / he paid his Zakah*).

جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧٦﴾

77. And *laqad* (*verily, already and affirmatively*) We revealed⁶⁴ to *Mosa* (*Moses*) that *as're* (*let-[you^s] nocturnally-ambulate/ travel*) by My *eba'de* (*worshippers/ submitters-/ slaves*); then let-strike[you^s] for them in the sea a dry path; let-not fear [you^s] an overtaking and let-not *takhsha* ([you^s] *reverently-fear*).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَىٰ ﴿٧٧﴾

78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (*sea*) what overlaid them.

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾

79. And misled Pharaoh his people and not [he] aright-guided.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

⁵⁸ The word “أَبْقَى” is a *superlative adjective* meaning: *more abiding*! It has no English equivalent *per se*!

⁵⁹ The word “نُؤْثِرَكَ” rooted in “أَثَرَ”, especially “أَثَرَ عَلَى”, which means one giving preference to someone else *over own-self*! There is no such word in English! So, the *closest approximation* is to *prefer*!

⁶⁰ The demonstrative pronoun “this” in its *present context* refers to the “life”! And “life” in Arabic is a *feminine*! That is why it is stated as “this^w”!

⁶¹ See footnote 58 above regarding “أَبْقَى”!

⁶² The word “عَدْن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عَدْن” is center of Paradise! According to Abdullah Ibn Omar, “عَدْن” is a palace in Paradise enters it but a *prophet, siddique, or martyr*!

⁶³ The word “تَزَكَّى” carries *two* meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the meaning stated above, in this *Ayah*, i.e. “[he] had exculpated, befitted/ suited himself”! See *التفاسير* and *اللسان*!

⁶⁴ See footnote 11 above regarding *revealed*!

80. O, Israel's sons *qad* (already and affirmatively) We delivered you^b from yourⁿ enemy and We appointed you^b the right side (of) the *Ttoo're* (Mount) and *naẓẓala* (iteratively descended) We on you^b the Manna (sweet- den which hardens like honey) and the quail.

يَبْنِي إِسْرَءِيلَ قَدْ أَجْنَيْنَكُمْ مِّنْ
عَدُوِّكُمْ وَوَعَدَنَّاكُمْ جَانِبَ الطُّورِ
الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ
وَالسَّلْوَى

81. Let-eat you^z of goodies^{w65} (of) what *raẓaʿa* (We provided you^b) and let-not *tattghaw* (you^x consume it excessively/ deprive others' needy of it) in it^x then (would) *ya'hella*⁶⁶ (legitimate-/ betide) over you^z My wrath; and who ever *ya'hella* (legitimates-/ betides) over him My wrath then *qad* (already and affirmatively) *hawa*⁶⁷ ([he] nose-dove).

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا
تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى

82. And verily I am surely *Ghaffaron* (Ever/Stout Forgiver) for whom^p [he] repented and [he] believed and [he] worked righteously; afterwards *ibtada* (he found and accepted the aright-guidance).

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَى

83. And what hastened you^g *a'n* (off) your^t people, O, *Mosa* (Moses).

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى

84. Said [he]: they (are) these on my foot track; and I hastened to You^g my Lord (so) to [Your] delight.

قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ
إِلَيْكَ رَبِّ لِتَرْضَى

85. Said [He]: so verily We *qad* (already and affirmatively) We essayed your^t people from after you^g and misled them the *Sa'meri*.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِيُّ

86. So returned *Mosa* (Moses) to his people angrily sorrowfully; said [he]: O my people has not yourⁿ Lord promised you^z a promise *hasanan* (benevolent/- ultimately-perfect-and-beautiful); has then become long on you^b the covenant; or wanted you^c to *ya'hella*⁶⁸ (legitimate-/ betide) on you^b a wrath from yourⁿ Lord; so you^c unfulfilled my appointment.

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَنَ
أَسْفًا قَالَ يَنْقُومُ إِلَهُكُمْ وَعِدَّتُمْ
وَعَدًا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ
أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبُ
مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي

87. Said they^z: not unfulfilled we your^t appointment by our own⁶⁹; but we (had been) laden *awẓaran*⁷⁰ (ill-burdens/sins/offenses) of the people's adornment^w; then we threw it^w; so like *tha'leka* (he-that-afar-it/ that) threw the *Sa'meri*.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا
وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ
فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

88. So *akbraja* ([he] produced) for them a calf^x *jasadan*^{x71} (tinged-physique) for it^x a moo; then they^z said: this (is)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ

⁶⁵ The word "طيبات" = "goodies" = "goodies, w" = a feminine gender means anything delectable and legitimate!

⁶⁶ The word "يحل" carries double meanings: legitimate, betide! Both could apply, hence: legitimate/ betide!

⁶⁷ Here: "هو" = "nose-dove" meaning into the abyss of Hell, as the Hell is known as "الهاوية".

⁶⁸ See footnote 3364 above regarding legitimate/ betide!

⁶⁹ The word "ملك، بفتحة أو كسرة على الميم و سكنون على الهمزة" is that which is owned, here they are saying they did what they did not on their own will! As if they were saying it was beyond their control as they did not own to do what should have been done!

⁷⁰ The word *awẓar* plural of "وزر" = *we'ẓr*, which means: heavy: burden/ sin/ offense! Translated parenthetically here as "heavy: burden/ sin/ offense" as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for the "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify "burden/ sin/ offense" by the word "ill" as such qualification, really and truly best approximate the seriousness of such a burden in reference! See اللسان!

⁷¹ The word "جسد" = a tinged-physique versus "body" be it tinged (colored) or not! See الراغب!

yourⁿ *elabo* (deity) and of *Mosa's* (*Moses*) *elabo* (deity), then [he] forgot⁷² (*had ceased paying attention to*).

خَوَارٍ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ
مُوسَىٰ فَانْسِي ۚ

89. Do then not see they^z that not [it^x] returns to them a say and nor [it^x] possesses for them harm nor a benefit.

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

90. And *laqad* (*verily, already and affirmatively*) said for them *Haroono* (*Aaron*) of before: O, my people, verily only (*had been*) essayed you^c by it^x; and truly yourⁿ Lord (*is*) *Ar-Rahman*; so *ettabe'oney* (*let-you^z closely-follow me*) and let-you^z obey my command.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقُومُوا إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

91. Said they^z: never cease [we] on it^x anchorites until returns to us *Mosa* (*Moses*).

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَىٰ

92. Said [he]: O, *Haroono* (*Aaron*), what prevented⁷³ you^g *edh* (*when/ while*) you^g saw them strayed they^z.

قَالَ يَهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ
ضَلُّوا

93. Do not *tatta'be'aney* (*[you^s] closely-follow me*); have then you^g disobeyed my command.

أَلَا تَتَّبِعُنَّ أَفْعَصَيْتُ أَمْرِي

94. Said [he]: O, son of [my] mother; let-not take [you^s] by my beard [and] nor by my head; verily I *khasbeyto* (*reverentially-feared I*) that [you^s] say: disunited you^g among Israel's sons, and not awaited/-observed [you^s] my say.

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا
بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ
بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي

95. Said [he]: so what (*is*) your^t *khat'bo* (*serious matter*), O *Sa'meri*.

قَالَ فَمَا خَطْبُكَ يَسْمَرِي

96. Said [he]: I sighted by what not sighted they^z by it^x; so I grabbed a handful^w from the messenger's track then I *nabatha* (*slightly-forsook*) it^w; and like *tha'leka* (*be-that-afar-it/ that*) lured-she^y for me myself^w.

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

97. Said [he]: so let-go [you^s]; so verily for you^g in the life^w to say [you^s]: no *mesas*⁷⁴ (*you^s touch me not and I touch you^g not*); and verily for you^g (*is*) an appointment never (*to*) unfulfilled it^x [you^s]; and let-look [you^s] at your^t *elab'e*^x (*deity*)^x which^x you^g remained on it^x (*as*) anchorite; assuredly⁷⁵ [we] grind⁷⁶ it^x; afterwards we

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ
تُخْلَفَهُ وَانْظُرْ إِلَى إِلٰهِكَ الَّذِي ظَلْتَ
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ

⁷² The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See اللسان!

⁷³ That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

⁷⁴ The expression “لا مساس” means: touch me not and simultaneously I touch you not!

⁷⁵ The “ل” in “لنحرقنه” and “لننسفته” are *juratory*-“ل”= “ال قسم” amounting to= “التأكيد”, i.e. *affirmation*, expressed in both cases by “assuredly”!

⁷⁶ The word “حرق” linguistically has *two distinct* meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush, pulverize* or *reduce in size* that metal! Thus, meaning (1) with respect to this great *Ayah* does *not* seem to be *applicable* as it would leave the *Sa'meri's* “*elab*” intact except *purified* from other debris, which is definitely *not* what *Mosa* (*Moses*) intends by way of *punishing* the *Sa'meri*!

assuredly dissipate it ^x in the <i>yamme</i> (deep and extended body of salty or sweet water), <i>nasfan</i> ⁷⁷ (what dissipation).	فِي الْيَمِّ نَسْفًا ﴿٧٧﴾
98. Verily only your ⁿ <i>elabo</i> (deity) (is) Allah, Who (there is) not an <i>elaba</i> (a deity) except Him; expanded ⁷⁸ [He], my Lord everything omnisciently.	إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٧٨﴾
99. As <i>tha'leka</i> (he-that-afar-it/that) [We] narrate on you ^g of the <i>anba'e</i> ⁷⁹ (significant-and-availing-news) (of) what <i>qad</i> (already and affirmatively) antedated; and <i>qad</i> (already and affirmatively) <i>aa'tayna</i> (We gave) you ^g from <i>ladon</i> ⁸⁰ (directly and possessively from) Us <i>thekra</i> (Our'an/ reputation/ Hadeeth-messages).	كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٧٩﴾
100. Whoever [he] shunned <i>a'n</i> (off) it ^x then verily [he] bears, The <i>Qeyamete's</i> ^w (Judgment's) Day ^x , a <i>wezra</i> ⁸¹ (an ill-burden/ sin/ offense) ^x .	مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿٨٠﴾
101. Immortals they ^z (are) in it ^x ; and fouled for them The <i>Qeyamete's</i> ^w (Judgment's) Day ^x a burden.	خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿٨١﴾
102. Day (to be) blown in the horn and [We] throng the criminals that Day blue-eyed ⁸² .	يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٨٢﴾
103. <i>Yatakhatatoona</i> (mutually lower they ^z their voices/ whisper) among them: <i>en</i> ⁸³ (not) waited you ^c except ten.	يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٨٣﴾
104. We (are) knowinger by what they ^z say; <i>edb</i> (when/ while) says their most-ideal way <i>en</i> (not) waited you ^c except a day.	نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٨٤﴾
105. And ask you ^g they ^z <i>a'n</i> (regarding) the mountains; so let-say [you ^s]: dissipates it ^w my Lord <i>nasfan</i> ⁸⁴ (arrant-dissipation).	وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٨٥﴾
106. So <i>yatharo</i> ([He] leaves/ lets) it ^{w85} <i>qa'an</i> (plainly-/ flatly), <i>ssafssafan</i> (levelly/ evenly).	فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٨٦﴾
107. Not see [you ^s] in it ^w a crookedness nor a ruggedness.	لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٨٧﴾
108. Then-day <i>yatta'be'ona</i> (closely-follow they ^z) the summoner, no crookedness for him; and <i>kha'sha'at</i> ⁸⁶ (submittingly-quieted) the voices for <i>Ar-Rahma'ne</i> ; so not hear [you ^s] except a whisper.	يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿٨٨﴾
109. Then-day benefits not the intercession ^w except whom ^p permitted for him <i>Ar-Rahma'no</i> (= <i>Ar-Rahman</i>)	يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ

⁷⁷ The word “نَسْفًا” is the infinitive noun of the verb! That means intensifying the verb's action infinitely! Hence the use of the interjectional “what” in the parenthesis to indicate such infiniteness!

⁷⁸ The word “وَسِعَ” = “Expanded” means is already broadened to contain/include/comprehend!

⁷⁹ See the Lexicon attached to this Translation for “naba'al”

⁸⁰ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See اللسان!

⁸¹ See footnote 3308 above regarding ill-cumber= “أَوْزَرَ”

⁸² The Arabs consider “blue-eyes” as a bad omen! Or because when so thirsty their eyes turn blue!

⁸³ That is they say to each other: you lived in the world but only ten, i.e. slighting their stay in the world!!

⁸⁴ The word “نَسْفًا” is the infinitive noun of “نَسَفَ” indicating intensity! Hence, “arrant” is prefixed!

⁸⁵ The word “it” is used in reference for, according to Merriam Webster Dictionary, “a group or classification of individuals or things!” In this case the mountains! But it could also apply to the Earth!

⁸⁶ The word “خَشَعَتْ” involves “خَشُوعٌ” more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. But “خَشُوعٌ” denotes submission or subsiding of sight and sound as well! See اللسان! So “خَشَعَتِ الْأَصْوَاتُ” seems to mean that all the voices had subsided in quietness! Hence, submittingly quieted!

and [He] delighted for him a say.

110. Knows [He] what (*is*) between their hands^{w87} and what (*is*) behind them; and not they^z encompass by Him knowledge.

111. And *ana'te* (*distressed/humbled*) the faces (*entities*) for The *Hayyé* (*Living/Alive*) The *Qayyome*⁸⁸ (*The Ever-Sustainer*); and *qad* (*already and affirmatively*) disappointed whoever [he] bore an injustice.

112. And whoever [he] works of the righteous-works^w while he (*is*) a believer, then neither fears [he] an injustice and nor a diminution (*of his dues*).

113. And like *tha'leka* (*he-that-afar-it/that*) We descended it^x Qur'an^{x89} Arabic; and We variegated in it^x of the warning, *la'alla* (*craving currently unavailable deed that/-perhaps*) they *yattaqoona* (*they^z reverentially guard not to displease Allah*) or [*it*^x] discourses for them *thekra* (*repute/Hadeeth-messages/exhortation*).

114. *Sota'aala* ([He] *ever elevated*) Allah, The King The Right; and let-not hasten [*you*^s] by The Qur'an from before that (*to be*) judged/finished⁹⁰ to you^s its^x revelation⁹¹; and let-say [*you*^s]: my Lord [le] augment me knowledge.

115. And *laqad* (*verily, already and affirmatively*) We covenanted to Adam from before; then [he] forgot⁹²; and [We] found not for him a resolve⁹³.

116. And *edh* (*when/since*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except *Eblisa aba*⁹⁴ ([he] *categorically refused*).

117. So We said: O, Adam; verily this (*is*) a foe⁹⁵ for you^g and for your^t spouse; so let not assuredly exits [he] you both from the Paradise^w then (*both have*) misfortune⁹⁶.

118. Verily for you^g in it^w that neither starve [*you*^s] nor denude/unclothe [*you*^s].

119. And that you^g neither thirst in it^w nor *tadh'ha* ([*you*^s] *suffer sun heat*).

لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۝

يَعْلَمَ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا تُحِيطُونَ بِشَيْءٍ عِلْمًا ۝

وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ۝

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِرٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ۝

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۝

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ يجدْ لَهُ عِزْمًا ۝

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ۝

فَقُلْنَا يَتَّخِذُ مِنْ هَذَا عَدُوًّا لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ۝

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۝

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ۝

⁸⁷ The statement; “*between their hands*” means before or in front of them!

⁸⁸ The word “*القيوم*” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most beautiful attributive names*!

⁸⁹ That is: all its words are *Arabic*! So, the word’s *pronunciation, spelling, and most importantly meaning* all are *Arabic*! This shall be *complemented* by *Arabic tongue* expression, (S 46:12)!

⁹⁰ That is until the *entire specific* revelation is brought to the required *end*!

⁹¹ See footnote 11 above regarding *revealed*!

⁹² The word “*نسي*” has dual meanings: (1) “*forgot*” or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He *chooses to cease paying attention to something*! See *اللسان*!

⁹³ That is to resist temptation!

⁹⁴ The word *aba*=“*أبى*” means *categorically (absolutely, without exception) refused*, i.e. *not* just simply refused!

⁹⁵ See footnote 30 above regarding *foe*!

⁹⁶ See *Ayah 2*, at the beginning of this *Surah*!

120. Then whispered to him the Satan, said [he]: O, Adam shall I lead you^g over the immortality tree^w and a proprietorship not decays [it^x].

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّادِمُ هَلْ أَذُكَ عَلَى شَجَرَةِ الْخَالِدِ وَمُلْكٍ لَا يَبْلَى ﴿١٢٠﴾

121. So both ate from it^w; then appeared for them both their [both] *saw'ato* (private parts) and both took-on both covering over them both from the Paradise's^w leaves; and disobeyed Adam his Lord, so *ghawa*⁹⁷ ([he]:indulgentlystrayed and consequently was disappointed).

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾

122. Afterwards *ejtabaho* (favorably and directly selected him) his Lord then [He] relented on him and aright-guided [He].

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

123. Said [He]: *ebbetta* (let-you both: emigrate/immigrate-/dwell/dwell-basely) from it^w together; some (of) you^b for some foe⁹⁸; then either/whenever⁹⁹ assuredly comes (to) you^b from Me an aright-guidance, so whoever *etta'ba'a* ([he] closely-followed) My aright-guidance so neither strays [he] nor [he] (receives) misfortune¹⁰⁰.

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَلِمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

124. And whoever [he] shunned *a'n*(off) My *thekre* (Qur'an/ Allah's message), then verily for him (is) a straitened living-she^y; and [We] throng him The *Oeyamatey's*^w (Judgment's) Day^x blind.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾

125. Said [he]: O, my Lord why thronged me You^g blind while *qad*(already and affirmatively)I was *basseeran* (keen: seer/overall evaluator of the facts and their possible consequences).

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

26. Said [He]: like *tha'leka* (he-that-afar-it/that) came^w (to) you^g Our *Aya'te*^w (messages/ signs) then forgot¹⁰¹ (ceased paying attention to) it^w you^g and like *tha'leka* today (are to be) forgotten¹⁰² (not paid attention to [yours]).

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾

127. And like *tha'leka* (he-that-afar-it/that) [We] requite whom^p [he] squandered and not believed [he] by his Lord's *Aya'te*^w (miracles/ signs/ proofs); and surely the Here-after's^w torment (is) harder and *abqa*¹⁰³ (more abiding).

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

128. Has then not guided-aright for them how many¹⁰⁴ We perished before them of the generations, they^z walk in their dwellings; verily in *tha'leka* (he-that-afar-it/that) surely (are) *Aya'te*^w (signs) for possessors (of) the *nuba*¹⁰⁵ (inhibitive-intellects).

أَفَلَمْ يَدِّ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَةً لِأُولِي الْأَلْبَابِ ﴿١٢٨﴾

⁹⁷ The word “غوى” = “إنهمك في الضلال و خاب”، see اللسان! So *be indulgently strayed and consequently was disappointed*.

⁹⁸ See footnote 30 above regarding *foe*!!

⁹⁹ This “ما” in “فَلِمَا” is “الخيارية أو الزمنية” the “optional or durational *لما*” Not an “extra” “ما” as some say! I believe there is *not* any extra in the Qur'an!

¹⁰⁰ See *Ayah* 2, at the beginning of this *Surah*!

¹⁰¹ The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See اللسان!

¹⁰² Ibid, regarding *forgot*!

¹⁰³ See footnote 58 above regarding “أبقى”!

¹⁰⁴ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

¹⁰⁵ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which inhibits a person from doing the wrong things, under “normal” circumstances!

129. And *lawla* (had it not been for) a preceded^w word^w from your^t Lord, surely [was] an imperative and *ajalon* (term-limit) *musamma*¹⁰⁶ (that which is designated and/ or named).

130. So *issber* (let-hold on patiently [you^s]) over what they^z say; and *sabbeh*¹⁰⁷ (let-say [you^s]: *subhana Allah*) by your^t Lord's praise before rise^x (of) the sun and before its^w setting; and of the night's segments then *sabbeh*¹⁰⁸ and day's ends, *la'alla* (craving currently unavailable deed that, perhaps) you^s delight [you^s].

131. And let-not assuredly extend [you^s] your both eyes^w to what *matta'na* (We let relish the temporary worldly delights) by it^x *azwajan*¹⁰⁹ (kinds) of them, the life's^w flower^{w110} (of) the world^w to essay them in it^x; and your^t Lord's *rez'qo*^x (provision/ victual for sustenance)^x (is) *kbayron* (choicer-/ superior/ worthier) and *abqa*¹¹¹ (is more abiding [it^x]).

132. And let-command [you^s] your^t family^w by the Prayer^w and *isstta'ber*¹¹² (let-acquire-patience [you^s]) on it^w; not ask you^s [We] a *rez'qan*^x (provision/ victuals for sustenance)^x; *Nar'zoqo* ([We] give victuals for sustenance to) you^s and the *aa'gebato* (consequence)^w (is) for the *taqwa*¹¹³ (reverential guarding against Allah's displeasure).

133. And said they^z: *lawla* (why does not) *ya'atee*^x ([he] produces/ comes about to)^x us by an *Aya'tan*^w (miracle) from his Lord; has [and]¹¹⁴ not *ta'atee*^w (come/ shown to)^w them evidence^w (of) what (is) in the writs¹¹⁵ the firsts^w.

134. And had (that) surely We perished them by a torment from before him¹¹⁶ surely (would have) said they^z: our Lord *lawla* (why have not) [You^s] sent (to) us a messenger, so that *natta'be'a* ([we] closely-follow) Your^t *Aya'te*^w (messages/ signs/ proofs) from before that [we] (self) humiliate or [we] (self) disgrace.

135. Let-say [you^s]: each (is) *mutarabbesson*¹¹⁷ (he that awaits); so let-await you^z then you^z shall know who^p (are) companions (of) the even/just the *Sseratte* (road/way), and who^p *ihtada* (he found and accepted the aright-guidance).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ
لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
غُرُوبِهَا وَمِنْ آثَانَايَ اللَّيْلِ فَسَبِّحْ
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

وَلَا تَمُدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ
﴿١٣١﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا
تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ
لِلتَّقْوَىٰ ﴿١٣٢﴾

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّنَا
أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ
﴿١٣٣﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ
لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نُنْذَلَ
وَنُخْزَىٰ ﴿١٣٤﴾

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا
فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ
السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

¹⁰⁶ The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/ or named!

¹⁰⁷ The phrase “*subhana Allah*,” means: hallovedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah!

¹⁰⁸ The word *sabbeh* means: (let-say [you^s]: *Subhana Allah*, see footnote 3321 above regarding *subhana Allah*!)

¹⁰⁹ See footnote 42 above regarding “زوج”

¹¹⁰ The “flower of the life of the world” means the splendor of enjoyment in the life of the world!

¹¹¹ See footnote 58 above regarding “أبقى”!

¹¹² The word “*اصطبر*” means acquirer patience or he who was being tested for his patience or acquiring it!

¹¹³ The word “*taqwa*” = “تقوى” means: (1) adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure. And (2) it is guarding and protecting against Allah's displeasure or any undesirable outcome.

¹¹⁴ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (ل), (م) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

¹¹⁵ The word “*صُفُف*” = “writs,” is a “broken plural,” so its qualifier is to be feminized! Hence: [she-firsts]!

¹¹⁶ That is the messenger to them!

¹¹⁷ The word “*تربص*” means to remain awaiting for further development (good or bad) to happen to another! See *الهادي*!